THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.*"—AMOS 8: 11, 12.

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REVIVAL METHODS.

WE have already referred in these columns to a so-called religious revival which has been in progress in Brooklyn, N. Y. We notice it again because of remarks reported in the papers to have been made at that "revival" by Rev. L. D. Broughton of Atlanta, Georgia. These are the sentences alleged to have been uttered by that clergyman:

"Religion is going backward. The power it once had is diminishing. The people of less intelligent ages were guided by God in all their actions. Now the church has no power.

"It is the fault of the church, too. Ministers are at a standstill. They are slowly losing their power. As a drawing card the church ranks only sixth in the list of public attractions. It should be made to rank first.

"How do I rank public attractions? First, theaters; second, prize-fights; third, cake-walks; fourth, kissing parties; fifth, dances; sixth, churches; seventh, funerals.

"That list shows that the church must be made as attractive as the theater and the cake-walk. Something must be done to bring the people into churches, not on Sundays, but every day of the week. To do this we must make the church both a business proposition and a place of attraction.

"Too little stress is placed on the word 'business.' The saving of souls for the Lord is just as much of a business as manipulating the markets of Wall Street.

"There are 10,000 people who will pay $20,000 for theaters before they will enter a Church and give five cents to God. There are 50,000 men who would pay $1,000,000 to see a prize-fight and would insult any one who would ask them to give 25 cents apiece for religion.

"There are 20,000 women who would pay $10,000,000 for dresses for fashion who would not take the trouble to get up early enough on Sunday to attend church.

I want to see the man who can doubt that statement.

"First of all, it behooves every minister to make his church as attractive as possible. It cannot be called sensationalism. It is merely putting God at the head of all things, where He belongs.

"If it is necessary to bring people to church we ministers might even go so far as to have a service where the biograph could be introduced with Biblical pictures and with other pictures too.

"For the men who put prize-fighting ahead of God, we might go so far as to have a few rounds of boxing before each service.

"Perhaps a one-act comedy might induce the theatrically inclined to stay until the sermon was over.

"Then, to attract many others, we might turn the church into a temporary cafe, where we might serve soft drinks between prayers.

"If this were done how quickly the sinners would see the difference between the paths that lead to God and the paths that lead to worldly delights.

"I used to like to dance. I liked to go to theaters, and I liked many other things—except church; but once there came a power into my heart and I saw that no man could indulge in the frivolities of life and be a power with God.

"And I never danced or went to the theater again.

"Theaters, cards, kissing parties, prize-fights, cakewalks, and fashion, all mingled into one unharmonious whole, engage the people so strongly that they do not feel the power of God—not until their dissipated lives are waning and they are dying.

"If God is good enough to save the dying man, what wouldn't he do for the man in the prime of life, if that man would only appeal to him?

"Just tell the people I am serious. My one object is to combine the church with business and pleasure, so that sinners may be saved!"

The mingling of "pleasure" with religion, using the former term in the sense conveyed by the remarks we have quoted would, no doubt, suit a great many persons whose notions of religion are no higher than those of the preacher who recommended the mixture. The end and aim of the whole "business" with revivalists, and indeed with other sensational exhorters, is simply to bring people to church and a devotional feeling. The methods resorted to for this purpose have received illustration in the grotesque work of one of that fraternity, recently, in this city and in Ogden.

Excitement, extravagant ejaculations, devotional exercises, rhapsodies, psalm-singing and sentiment, are not religion in its proper sense. Obedience to the Supreme Being in all things is the essence of true religion. That governs the votary in all the walks of life. The religious feeling finds vent in the services of the church. Religious action is exhibited in the practice of the eternal principles of right, as revealed from a divine source.

There is often more real religion in the lives of persons who are not so worshipful as others, than in the doings of people who imagine they are serving God by simply saying prayers and attending meetings. The object and purpose of religion is to bring men and women into perfect harmony with God. This cannot be effected by church-going, sentimental expressions, emotional feelings and ceremonial services, without something more practical and enduring. Right action, such as is required by Deity, and prompted and aided by the Divine Spirit, is absolutely necessary to constitute the religion of Jesus Christ.

The spiritual intoxication that urges people into wild-eyed enthusiasm, causing them to jump and gesticulate, or throws them into hysterical prostration, is not religious in any way. It is a wretched and ridiculous substitute for religion, not even as much like it as to be fairly called its counterfeit.

Proper amusement, that is, such as is not sinful, excessive or injurious to mind or body, is compatible with religion, but not an integral part of it. To learn to know God, to keep His laws and counsels and to be guided by His Spirit which leads into all truth, is truly religous, and is so practical that it influences the devotee in his whole nature, and is manifested in his actions as a member of society, as a citizen in labor and in business, in his relations to his fellow man as well as in his duty and service to God, with whom he endeavors to become assimilated until he shall shine in the perfect image and glory of the Eternal Father.—*Deseret News.*

QUIET CHATS. No. 7.

[*Continued from page 352.*]

There were two happy families in the town of H——, as can easily be inferred from the previous "Chats," though the reasons therefor were somewhat different. Elder White and family were happy in years of experience and testimony of the Gospel. They were also grateful that their friends, the Binks's, had placed themselves in a position to partake of the same inestimable gift. The Binks's were happy from a consciousness of truth obeyed. Persecution had been tasted by the former family. The loss of employment had brought them to the town of H——, and here, while many had coveted their society, it would appear as if Mr. B. alone had been attracted by that strange influence which has been so potent in innumerable instances among the members of the Church of Jesus Christ of Latter-day Saints. While the White family were preparing to gather, it was very evident that it was to be a serious thing to the family of now Br. and sister Binks, and Lucy in particular, who, on the very threshold of womanhood, had been gradually interested in Joseph as he had been in her. But it came with an unexpected shock to them all when Joseph suggested the propriety of Lucy's migrating with them, and the time intervening seemed so near by, that separation seemed impossible on either side. No objection could be urged save that an only daugher is possibly more precious than where there are more; but Joseph was steady, thoughtful, a good son and truly religious, beside this his father and mother had won the unlimited confidence of the other family. Mr. Binks, however, had not heard much of the principle of gathering, and neither time nor circumstances had as yet given him the spirit thereof, it was "breaking up his household," so he said, and in all his moods Lucy was as "the apple of his eye," and while some day he had hopes of her marriage, it was not now—not now!

It has been said that "the course of true love never does run smooth," but this time the old adage was discounted with every thought of the young couple, and so "it came to pass" that consent was given at last, while

another difficulty presented itself, for it had to be agreed that Joseph should live at the home of his bride until the day of sailing. The ceremony and all its appointments was one of those rare occasions in which this important solemnity was unmarred by ostentation, being quiet, chaste, yet elegant; the bride a picture, the young groom a gleam of sunshine, and the pride of all. Under license, Elder Parker came many miles to officiate, and as the twain stood there, she in a pure white dress of India mull, with a colorless sash around her slender figure, and a white rose in her wavy hair, was the very acme of innocence and purity; while he, the elect of her heart, looked the very incarnation of manly health and bounding hope. At the given time, the Elder in fatherly tones pronounced them man and wife. Then followed congratulations, amid rejoicing and tears, until dinner (the joint product of two happy mothers and the Miss Whites). We should like to dwell on that pictured group of memory, but it must suffice to say that it was a time of rejoicing and a season of bliss, for afterward the Elder gave a few of his experiences in married life, and urged, probably unnecessarily, the propriety of mutual forbearance, the habit of family prayer, and continued reverence for their parents. Then he pointed out that the present ceremony, while beautiful and efficient for the time being, was but a prelude to a more permanent union, which they no doubt would yet attend to in "the temple of the living God," where the sealing power for time and all eternity is the high privilege of the faithful members of the Christian church. At an early hour the gathering was dismissed, but a tinge of sadness was in the heart of Br. and Sister White when they left their dutiful son for the first time in life to rest, save in the home of his birth and youth. But this sadness was tempered by the thought that as a reunited and enlarged family they would soon be tourists to the land of blessing, and strangers to "the little island set amid the sea!"

In the new home Joseph led that night in prayer. Elder White and his family remembered feelingly in their prayers the absent son and new found daughter, asking that wisdom might be given them for their new responsibility, and that in their experience the practical expression might be realized of "two souls with but a single thought, two hearts that beat as one." Commending then themselves to the Father's care, they soon passed into oblivious sleep. Mr. and Mrs. Binks, in their home, did not, however, share this rapt condition. They were restless, not mental disquietude altogether, but changes were imminent, and inexperience was simply groping its way toward the light, and the future was not that of the past, nor yet that of the to come. In reality it was vague and misty, for the halo of uncertainty was over it, and faith, at least in the case of Mr. B., had not as yet fully mastered "the secret of the Lord," he had not caught or learned that trustful mood which to his business habits and long time self-assertion made him the "man of affairs" he surely was.

Thirty days hence (it was announced) the steamship *W*—— would sail from Glasgow, and Elder White and his family were already booked for that momentous trip. They, of course, were all on the *qui vive* for preparation, when the word came like a shock of thunder that Mrs. Binks

was prostrate with fever and a nervous affection. The excitement of the past few weeks had culminated as unexpectedly as it was unwelcome. Lucy was distracted, Mr. Binks had "a fit of genuine blues," and all Elder White's family were upset at the possibilities of the crisis. Elder Parker, who had remained partly to look over a new field of operation, and partly to aid in packing and making ready, was also quite disturbed. His release had been granted, but he felt as if the new converts needed oversight, and the propriety of placing Elders in H—— was the burning thought, so in response to urgent invitation, Elder Wilson, his successor, soon arrived, and at a council of the three Elders it was determined that a couple of days fasting and prayer was the best thing to do, and in this they enlisted Elder White's family as well. Humbly, reverently and in faith they kept their solemn covenant, and in the closing evening therof the Elders went to the residence of Mr. Binks, whom they met in a very dejected condition. "His wife," he said, "was seriously low, his daughter's joy was turned into sorrow, Joseph was as if bereft of speech or comment, while John, all unused to such a combination of circumstances, was, for a young man, altogether at a loss."

When the Elders entered the quiet room where the sick mother half unconscious lay, they, for the moment, felt oppressed; but as all knelt in prayer and evil was rebuked, the room was dedicated to God and life. Then the patient was annointed and blessed according to the ordinance of the church. The sealing and blessing were as humble and yet as decided as the annointing, for faith was in full swing, and the answer justified the faith, for next morning Sister Binks was about her work with more heart and greater joy than for some time of her past experience. She was renewed in body and in mind, and so unusual and unexpected testimony to faith and the Gospel came as the sunshine bursts at times from a densely clouded sky. Mr. Binks was surprised, and his children were delighted, and all found testimony in their hour of direst need and inexperience.

As the day of departure neared, it was concluded that both families should journey together to the point of embarkation, and later, it was found that the steamer called at Moville, in Ireland, so thither all went together, and the change of scenery was of decided benefit to all concerned. It softened the anguish of separation, and as Elder Wilson was one of the party, he returned with the Binks's *via* Belfast and Liverpool. The dear friends were already breasting the wonderful Atlantic when the momentarily deserted home in H—— was reached, where Br. Wilson remained some days as guest, and before leaving decided to send two Elders as missionaries, having the promise of welcome and aid from the now more calm and satisfied disciples, albeit both daughter and friends had gone and left but an absorbing interest in place of that personal contact and loving esteem, which had grown up under the relative position of pupils and teachers in the great school of redemption, by the power of the Gospel of our Lord and Savior Jesus Christ.

The labors of the two devoted elders soon became visible in the surprised town. Mr. Binks as a business man, and Mrs. Binks as a quiet, beneficent

woman, began to loom into prominence for good or ill repute, for converts were made of Mrs. S. and daughter, also of Mr. Kinsey and his family of five, Mr. and Mrs. Roberts and some others. The evil power called them all crazy, and of no repute. Some withdrew their patronage from Mr. Binks. His kindred ridiculed him, though he made new friends and was ordained to the lesser priesthood, where his business tact was called into requisition. A branch was organized, a nice clean room was rented, and as Mrs. Binks had adopted a ten year old girl when Lucy went, she had some time to spare, while John took part in the bible class opened by the Elder, and open to all alike. This flourishing condition came within six months of the departure of the Whites, whose arrival in Utah, and their prospects, we must withold till the next and last chapter of our present "Quiet Chats."

N.

5000 YEARS BEFORE CHRIST.

It is the great and abiding comfort of all true believers that in every instance when science seems to break down the logic of the Bible, she supplies at the same time some unexpected corroboration of the Bible's historical facts. Back through the years archæological science has traced the story of religious belief. It has sifted from the dust of millenniums facts already recorded in the Scriptures, and it has supplied many missing links, thus makiug the chain of Biblical argument the stronger. At one time it is the finding of a Rosetta stone that reveals the forgotton history of Egypt; at another it is the discovery and deciphering of the Behistun Inscriptions, the key to the cuneiform language; and now it is Nippur, with its buried messages, written as long before the time of Abraham as Abraham was before our time, and revealed unexpectedly to corroborate Biblical events which occurred 5,000 years before Christ—for Nippur is Calneh—"Calneh in the land of Shinar."

Calneh now lies at the bottom of a great sand dune in Mesopotamia—that is ancient Babylonia, and to-day—May 1900—a party of archæologists is delving through the *debris* of 7,000 years for the records that were made contemporaneous to the old-time reckoning of the Deluge. From the marshy plain surrounding Calneh the sand dune looks little like the key to the beginnings of history. Standing amid a clump of Arab mud huts, where the horses are still of native strain, and the men still use matchlocks inlaid with arabesques, one might figure a mighty whirlwind of the desert staggering across the wastes picking up sand until it could carry no more and collapsing, finally, on the site of the ancient city. But in that huge mound are tunnels leading in and down, and deeps rifts and pits and projecting walls of ancient cities, and platforms of baked clay, and stone stairways up which to-day hundreds of Arab porters are carrying baskets of sand. From the summit of the pile one can look afar off to the sun just gleaming above the horizon of the twentieth century, and then walk slowly down toward the beginnings of civilisation. Walk as slowly as you may, and at the first dozen steps of descent you have passed the level of the

Christian era. The baked clay to the right of you was placed there by Ashurbanapal, king more than 600 years before Christ. A few steps further and at your feet are the markings of Kadashman-Turgu, 1,400 B.C. Down again, further, and you are walking on a platform laid in the time of Ur-Gur centuries before Abraham, the founder of the Jewish nation, was born. Down, still further down, only a few feet, and you are standing on the temple platform laid by Sargon I. and Narim Sin, 3,800 B.C.—Sargon whose existence even Biblical scholars have said was mythical—Sargon, whose name, nevertheless, is stamped in every brick. Finally, through a hole broken in this platform, you may look down past thirty feet of *debris* to the site of ancient Nippur or Calneh and see the fragments of arches, sacrificial urns and altars built at least 4,500 B.C. The Septuagint, written 250 B.C., places the creation of the world at about 5,500; and with this in mind, it is difficult in the nineteenth century to gaze upon these evidences of man's handiwork and realize that the workmen lived more than 7,000 years ago. And yet this is by no means the strangest feature, for the records of these workmen show that they lived not within a comparatively few generations of the beginning of the world, but that they were part of a civilisation as highly developed as that of the Greeks; that men carried on the business of life in a manner and with ambitions and desires not very different from those of our time, and that, most remarkable of all, this state of affairs had then been going on for many thousands of years. Evidence of all this is found stamped on the tablets and vases which are being unearthed to-day from the ruins of Calneh.—*Theodore Waters, "Ainslee's Magazine" (U.S.)*

HIRAM'S TOMB.

THE tomb of Hiram, King of Tyre, contemporaneous with Solomon, is situated about six miles from Tyre, among the hills dotted with many villages cozily bowered amid pomegranate trees. There stands the massive sarcophagus, lifted high on a solid pedestal of limestone, with arched well and cistern near it. The base is formed of three tiers of stone, two of which are each thirteen feet long by ten feet wide. The third course projects a little all around, and is fifteen feet long, eleven feet wide and three feet thick. The sarcophagus is twelve feet eleven inches long, seven feet eight inches wide and three feet six inches high.

The lid is three feet six inches high, with other dimensions same as the sarcophagus. These measurements were taken by Robert Morris, in 1868. The view was taken from the west, the east end has been broken by vandals, and otherwise injured. This monument stands to represent the more lasting work of man, and carries us back to the year 1012 B.C., when Solomon of Israel and Hiram of Tyre, founded, in the building of the Temple, a principle of brotherly love and unity among mankind that was cemented by the death of the "widow's son." The Temple was completed, and for years was the glory of the world.—*Monumental News.*

HE who lives but for himself, lives but for a little thing.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 14, 1900.

IS PROTESTANTISM CHRISTIAN?

THE following New York Dispatch of May 21, indicates the trend of thought regarding the lack of real living, Christian force in the Protestant churches:

"The Christian Citizenship League recently sent to a number of representative men and women of advanced thought the questions: 'Is the church Christian? Does she stand for the things for which Jesus stood and teach the truths He taught?' Among the replies received was one from Dr. Heber Newton, of All Souls Church. 'In answer to your question,' he said, 'I can only at present give a word. If, by this question, however, is meant "Is the church as an organization, Christly, possessed of the spirit of Christ and following the teachings of Christ, and organized upon the principles of Christ?" then I am afraid the answer must be "No."

'The teachings of the church, for the most part, are far from following the teachings of Jesus. Nay, they are far from recognizing what those teachings are. The organization of the church is planned and patterned upon a policy which is the very antithesis of a true society of Jesus.

'Commercialism dominates the organization, and conventionality tyrannizes the pulpit. The law of the market, rather than the law of the Mount, is accepted by the church at large.

'Our Protestant churches are composed, for the most part, of a constituency drawn from the well-to-do classes, and they see nothing essentially unsound or unethical in the economic system of the day. The pulpit, therefore, is rarely free to deliver its soul, if it has one, upon the burning questions of our generation.

'Blind leaders of the blind, both seem hastening to fall into the ditch which lies before our civilization. And yet within the Christian church is the very ideal that the world hungers for, the very law that it needs to apply to its economic problems, the very power to solve these problems. Infinitely pathetic the situation.'

The Rev. W. D. P. Bliss, in a lecture at the Aurora Grata Cathedral, Brooklyn, yesterday, declared the church is not Christian, and that the working people are leaving it because they are religious."

The Latter-day Saints' Elders have been for 70 years presenting these facts to the world, for which they have been mobbed and driven from their homes, persecuted and maligned, their motives misrepresented and every falsehood that human diabolism could invent has been circulated about them to meet them at every turn of the road.

Dr. Newton says, "the organization of the church is planned and patterned upon a policy which is the very antithesis of a true society of Jesus." Yes, the church of Christ was "built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone." Where are these to be found to-day? Echo answers, "Where?" Why, the churches almost universally disclaim all need of such officers while the Apostle Paul said that God set these in the church, together with miracles, gifts of healings, etc., and then he further says they were placed in the church "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

No wonder that the churches are getting further and further from a unity of the faith when they reject the very means of union appointed of God! No wonder men are "tossed to and fro, and carried about by every wind of doctrine," when they ignore the promise of the Savior: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Dr. Newton says, "The teachings of the church, for the most part, are far from following the teachings of Jesus." This is a truth plainly to be seen, however unpopular it may be. Christ taught that "Except a man be born of water and the spirit he cannot enter into the kingdom of God." Which of the churches teaches that to-day? None, but, on the contrary, the teaching is that the water birth is only a matter of form, and is non-essential. The primitive church taught baptism for the remission of sins. The modern churches teach the forgiveness of sins without baptism. Christ took children in His arms, laid His hands on them and blest them, but modern churches sprinkle them with water and call it baptism. Christ taught that signs should follow the believer, but modern churches teach that these things are done away, and need not be expected by believers. Surely the time has come when men would "have a form of Godliness, but deny the power thereof." Well might Dr. Newton say they are "Blind leaders of the blind." He says, "And yet within the Christian church is the very ideal that the world hungers for, the very law that it needs to apply to its economic problems, the very power to solve them." If he refers to the Christian church as organized by Christ, with all its gifts, blessings and powers, the statement passes without discussion; but if modern Christianity is meant—the conflicting churches that reject those gifts and powers—the ideal may be there, but the reality to work out that ideal is certainly lacking, and the economic problems are further from solution than ever.

If the thinkers of the world would only divest themselves of prejudice and bigotry sufficiently to investigate that proscribed and despised system called "Mormonism," they would find that it is, in very truth, a restoration of the gospel of Jesus Christ with all its heavenly gifts and powers, and is adequate, if fully accepted, to the solution of every economic, ethical or social problem with which mankind is called to deal.

A. W.

CLERKS of Conferences would confer a favor by sending in reports of their conferences for publication as soon as possible after the close.

IT was with regret that we bade farewell to Bro. H. J. Halton, our foreman compositor. He with his amiable wife and little family sailed from Liverpool on the Dominion Line Steamship *New England*, for Boston, June 7, 1900. Their destination is Logan, Utah, where Bro Halton expects a position on the *Logan Journal*. He has worked on the *Millennial Star* for over nine years and has done his work with the greatest care and to the eminent satisfaction of all concerned. Bro. Halton was called to the position of second counselor to President H. M. Gorman of the Liverpool branch, which position he filled with fidelity and integrity. We wish Brother and Sister Halton a pleasant voyage, and bespeak for them prosperity, and a career of usefulness in the Latter-day Zion.

A. W.

TRANSFERS.—Elder James H. Wickens has been transferred from the Scottish to the London Conference, and Elder David Butler has been transferred from the Norwich to the above Conference also.

THE address of the London Conference has been changed to 97, Farleigh Road, Stoke-Newington, London, W.

ELDER A. WOOTON, of this office, is now along with Professor Widtsoe, reveling amid the glories of the Paris Exposition, and the charms of the famous capital of La Belle France.

THE *Accrington Advertiser* of the 12th inst. had a very satisfactory report of the Lecture delivered in that town the previous evening by Elder H. W. Naisbitt, to a very intelligent and apparently a very appreciative audience, for which we tender, not only our personal thanks, but the hearty good feeling of President Hill, the ministry there, and all the Saints of the surrounding neighborhood, for "a friend in need is a friend indeed."

BRISTOL CONFERENCE NOTICE.—The Bristol Conference will be held in Stroud, Sunday, June 24th. Meetings at 10:30 a.m., and 2:30 and 6 p.m., to which a general invitation is extended. All seats free.

ABSTRACT OF CORRESPONDENCE.

PRESIDENT WALKER, of the Nottingham Conference, writes very interestingly as follows:

"The last few days have indeed been eventful ones to the Elders and Saints of the Nottingham Conference. It has been the occasion of great changes, chief among which has been the departure of President Ruff for his home in Zion, along with thirteen Saints who accompanied him. These changes for a time occasion serious thought, and a temporary void seems to result from bidding farewell to those whom we have learned to

love and respect. However, by the spirit of adaptation, that is invariably one of the fruits of the Gospel, we will soon accustom ourselves to the new conditions. Our services last Sunday, in the Nottingham Branch, will long be remembered. Every one realized that it was the last public testimony of President Ruff in this land, and tears of joy and sorrow flowed and mingled freely—of joy because we had been blessed with the association and council of a man of God, and of sorrow because we were about to part with him. A council meeting of the Elders was held on Monday morning. The Spirit of the Lord was pleased to be with us, and the expressions of love and gratitude towards President Ruff, and the hearty welcome given myself and Joseph F. Smith, Jr., who has been appointed clerk, was a pleasing evidence of the good feeling that prevails throughout the Conference. The Nottingham Branch came forth with a fitting tribute of respect to President Ruff by renting a commodious hall and arranging a farewell party, which was held Monday afternoon and evening. Elders and Saints came together from all parts of the Conference and mingled in pleasant concourse. Refreshments were served, and an appropriate program was rendered. Great credit is due to the committee who arranged it. A walking-cane was presented President Ruff by the Elders as a manifestation of their love and esteem. May the good counsel and fatherly admonition of Bro. Ruff live within our memories as an incentive to faithfulness and purity."

LIVERPOOL CONFERENCE.

THE Liverpool Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Public Hall, Chorley, June 10, 1900. President W. N. Hill presided.

There were present President Platte D. Lyman and Henry W. Naisbitt of the European Mission; Elders G. Fred. Wright and Joseph W. Smith of the Liverpool Office; President James M. White and Elders James Jenkins and Christian Christensen of the Manchester Conference; Elder W. H. Griffin of the Birmingham Conference; James Ratcliffe of the Leeds Conference; and all the Elders of the Liverpool Conference.

After the usual opening exercises President Hill made a few introductory remarks, welcomed all to Conference, and presented the general authorities of the Church, the presidency of the European Mission, W. N. Hill as president and J. N. Ford as clerk of the Liverpool Conference, and the following named Elders in their respective districts: J. N. Ford, L. I. Jenkins, Frank Rigby and O. T. White, Accrington; J. E. Taylor and W. E. Partington, Lancaster; M. T. Beck and Samuel Holt, Great Harwood; J. E. Hatch and J. H. Bodily, Chorley; C. R. Pearce and S. E. Henrie, Standish; Philip Quayle and John Carter, Rawtenstall; George Davis and Henry Horsley, Liverpool, also the local Elders of the Conference, who were all unanimously sustained.

The following statistical report for the past five months ending May 31, 1900, was read: Missionaries from Zion—High Priests, 2; Seventies, 15. Local Priesthood—Elders, 6; Priests, 6; Teachers, 6; Deacons, 7; members, 172; children under eight years, 32; total number of souls, exclusive of

missionaries from Zion, 229. Tracts distributed from door to door, 21,533; at open air meeting or otherwise, 897. Books distributed—sold, 43; loaned, 251; given away 42. Strangers' houses visited—with first tracts only, 5,680; by first invitation, 239; by re-invitation, 660. Gospel conversations, 1,754. Meetings held—hall, 189; cottage, 150; out-door, 25; Sunday school sessions, 152; M. I. classes, 76; bible classes, 49; Priesthood meetings, 4. Baptisms—new members, 32; confirmations, 32; children of members blessed, 2; died—over eight years of age, 1. Number of organized branches, 6. New subscribers for *Star*, 13.

The remainder of the time was accupied by President P. D. Lyman, who spoke upon the peculiarity of the Latter-day Saints in raising their hands to sustain the authorities of the Church and the responsibility of the same; and James M. White who spoke upon the principle of obedience.

The speaker in the afternoon session was President H. W. Naisbitt, who presented in a forcible manner the condition of salvation, and concluded by bearing a faithful testimony of the restoration of the Gospel.

At the evening meeting, the first speaker was Bro. John Kelley, from the Isle of Man, who bore a testimony of the truthfulness of the Gospel. He was followed by President P. D. Lyman, who spoke at some length on the necessity of revelation and testified of the restoration of the Gospel through the instrumentallity of the Prophet Joseph Smith.

A duet was then rendered by Maud Bryce and Polly Sharp. A few closing remarks were made by President W. N. Hill; exhorted all to do the will of the Father that they may know of the Doctrine, and testified to the truthfulness of the message borne by the Latter-day Saints.

The services were well attended by both saints and strangers, and a good spirit prevailed throughout the Conference.

A priesthood meeting was held on Monday in the Mission Hall in Nelson Street, where reports were heard from Conference Elders, and valuable instructions were given by visiting Elders, and by Presidents Lyman and Naisbitt.

In the evening, a district meeting was held in the Canine Working Men's Club Assembly Room, commencing at 8 p.m. President H. W. Naisbitt was the speaker, and he presented to a fairly well filled house an able discourse on Utah and the "Mormons."

J. N. Ford, Clerk.

JOHN W. RIGDON IN SALT LAKE.

John W. Rigdon, a son of Sidney Rigdon, once the first counselor to the Prophet Joseph Smith, as has been announced in the *News*, is in Salt Lake City visiting old friends and acquaintances. He was called on by a representative of the *News* and in the course of a conversation stated that a morning paper had not quoted him correctly in some portions of the interview that appeared this morning. In regard to his father's conversion to the "Mormon" Church, and his first knowledge of the Book of Mormon, he stated that he thought Oliver Cowdery was the

man who brought the book to his father, but that Parley P. Pratt was with him at the time. Mr. Rigdon stated that he went to his father just before the latter's death, and told him that if he knew anything regarding the coming forth of the Book of Mormon, that had not been told, he owed it as a duty to himself and his family to tell it. The father replied that he had but one story to tell, and that was the story told him by the Prophet Joseph Smith, that the records from which that book was taken were engraved on gold plates, and the father then testified to his son that Joseph Smith was a prophet of God, and that an angel handed him the plates from which was taken the Book of Mormon. "Do you believe that, Mr. Rigdon?" "Yes sir, I believe every word of it. For a long time I was skeptical about it, but now I believe every word my father told me and my heart is with the Mormon people. So was my father's, he would never permit a man to speak disrespectfully of the Church in his presence."

Mr. Rigdon stated that it was his belief that Joseph Smith instituted the system of polygamy, and although he (Rigdon) never subscribed to the doctrine, he never said it came from the devil, as was stated in the interview with a morning contemporary. Mr. Rigdon affirmed that the Prophet made a proposal of marriage to his sister Nancy, who resented it with much spirit, and went to her father about it, with great indignation, and, according to Mr. Rigdon, there was an altercation between his father and the Prophet, which, however was subsequently made right, and the two remained firm friends until the latter's death.

Mr. Rigdon affirmed that the two points on which his father hung out were polygamy and the accession of Brigham Young to the leadership of the Church, and although he never recovered from the humiliation, and spent the remainder of his days in silence, whenever the Church was assailed the old fire would kindle in his eyes, he would become animated and the assailant would soon retire a thoroughly whipped man.

When he was here in 1863, Mr. Rigdon states, he was urged by Brigham Young to write to his father, conveying to him Brigham Young's earnest request to come and make his home in Salt Lake. He wrote the letter, and although he hoped that his father would accede to the request, he felt at the same time that he would not do it.

"I like Salt Lake," said Mr. Rigdon, "and if circumstances were such as to permit me to move here, I would certainly do it."

Mr. Rigdon now resides in New York, and by profession is a lawyer. He is a ready and intelligent conversationalist, and very affable in manners. His sensitive nature was manifested, when on speaking of his father's lonely and brooding life, he became so affected that he broke into tears.

He related many very interesting experiences incident to his boyhood life in the church, and stated that he was proud of having been baptized by Hyrum Smith, the Prophet's brother, and having his father and the Prophet as an audience. He was taken from what was supposed to be his death bed, and baptized in the river, after which he quickly recovered.

In conclusion Mr. Rigdon said: "I feel well towards the Mormon people, and I hope that they will continue to prosper, for I feel that they are the people of God."—*Deseret News.*

SOME AMERICAN MUMMIES.

THE history of embalming in Egypt is well known, and it is a more or less interesting study to attempt to compare the making of mummies in the East and in America with a view to throwing light on the singularities and religious observances which formed a part of the ceremony of mummification. From a translation of sepulchral texts in Egypt it has been learned that mummies were made there to keep the body inviolate and ready for the return of the soul at the time of resurrection. The Egyptians seemed to recognise four parts in man—the body, the soul, an intelligence, and an "appearance," "eidolon." At death these were separated, and then intervened a period of from three thousand to ten thousand years. During this time the soul traveled the under world as a penance, while the intelligence wandered through space. As these parts were to return at the end of the time indicated, it was considered necessary to preserve the body from corruption, and in the attempts to accomplish this we find the reason for embalming among the ancient Egyptians, their pyramids, their secret burials, and the extraordinary methods of hiding the dead, customs which have been of the greatest value to archæologists and students of man and the human race. The embalming process was carried on with greater or less ceremony and expense in proportion to the wealth of the deceased; and if the latter were a king or a member of the royal family, or a wealthy man, no expense was spared to embalm him in a lasting manner, and to place the remains in a well-built tomb.

The embalming was carried out on a regular system, there being four rituals to govern it. The first related to the incisions to be made in the body. The second was a manual treating of the gums, resins, and spices to be used, the bandages and elaborate descriptions as to the method of binding the body, and the prayers to be recited at each stage of the work. Third, the water ritual, giving the litanies to be recited while the body was being taken by water to its last resting-place; and, fourth, a work containing the funeral ritual given when the body was placed in the tomb. These books were for the instruction of the priests and operators. The process of embalming was divided. First came the evisceration, taking about two weeks. This was followed by the salting or bituminising, which took thirty days; then came the spicing and bandaging, occupying thirty-five days, or seventy-two days in all. . . . There were many methods of making mummies, and time has shown that those of the Theban epoch were the best, the bodies after centuries being so flexible that they can be bent without breaking. This was, it is supposed, due to the expensive ingredients employed.

Mummies of some kind are found in many lands, and it is interesting to note that they occur in various parts of the United States, possibly the most interesting coming from the caves of Arizona. According to Lawson, the Santee Indians of South Carolina preserved their dead by embalming with certain roots, after which they dried the body and covered it with the bark of the pine or cypress. Finally, the skeleton was secured and wrapped in cloth made of oppossum's hair, the remains then being placed

in a box. Others were wrapped in deerskins and stored in the Quiogozon, which was the royal tomb. Perfect mummies have been found in the caves of Kentucky. One enveloped in rough cloths and wrapped in deerskins was found ten feet below the surface in a cave. It was the body of a woman, the hair shaven off according to the custom. Beneath the outer deerskin was another skin of the deer; then came a cloth formed of twine. Inside of this was a cloth resembling this, but covered and ornamented with brown feathers.

The natives of the North-West embalmed their dead. The body was usually doubled up and placed in a case of fur or grass, made for the purpose. The Alaskan Commercial Company secured from the seal islands of the company a mummy supposed to be one hundred and fifty years old, which shows that this method of burial has been followed many years. It was discovered in a cave, on Kagamale Island, filled with sulphurous vapors which came from crevices in the rock. Eleven mummies were found. One, the chief, was held by a basket-like coffin, or structure, four feet in height, and evidently made with the greatest care. The material with which the remains were wrapped, was matting woven from seaweed in a very skilful manner, and skins, among which was a fine skin of the sea otter; over all was a net made of the sinews of the sea lion.

In many of the so-called mummies of this continent the body was placed in a sitting position. Several were found by the writer on San Clemente Island, California, doubled up, the head resting on the knees, while in front of the face and behind the head were placed flutes of bone, inlaid with the pearly abalone.—*Professor C. F. Holder in the "Scientific American."*

GOD WORKS ACCORDING TO GEOMETRY.

A gentleman living in Texas was an unbeliever. One day he was walking in his garden reading a book. He read this sentence: "God works according to the rules of Geometry." He closed the book and began to think. "I always thought," said he to himself, "that things were made by chance. Is there a rule about everything?" Just then he saw close by a sweet little flower known as the "Texas Star." He picked it up and began to examine it. He counted the petals and he found they were five. He counted the stamens; there were five of them. He counted the divisions at the base of the flower; there were five of them. Then he examined another flower. It was the same with that. Another and another were examined. It was the same with all. There were five petals and five stamens, and so on in every case. "How is this?" he said to himself; "if these flowers were made by chance some of them would have three petals, and some two, and some none. But now they all have five; never more and never less. Here is work done by rule. If it is done in this way there must be some one to do it. And who can that be? Oh, I see." And then he picked up the little flower and kissed it, and said, "Bloom on, little flower; sing on, little birds; you have a God, and I have a God; the God that made these little flowers made me."